

# Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

BI-MONTHLY

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## REPORTS FROM DENOMINATIONS

(Below are a few reports which have come recently to our attention.

We shall be glad to have others.)

### PRESBYTERIAN CHURCH, U. S. A.

#### II. IN RACIAL AND CULTURAL RELATIONS

Noting that there are serious racial problems to be faced in all sections of our country;

Observing that the problems confronting Christians in the South, the region affected most deeply and directly by the Supreme Court decisions outlawing racial segregation in public schools and other public services, are generally quite different from the problems confronting Christians in most other areas of the nation;

Realizing that the Presbyterian Church in the U. S. A. is not a sectional but a national body with members and churches in every one of the 48 states,

The 168th General Assembly

Address itself selectively to our churches and members throughout the nation with respect to the Christian responsibility that the World of God and the mind of the Church lays upon them, in facing the critical problems of race relations.

#### "No Problem"?

Realizing (1) that nowhere in our land can Negroes, and to a lesser extent other minority persons, escape the indignity of segregation or discrimination in one form or another, and (2) that the community or church that feels it has no problem because there is no present crisis may have an especially difficult problem;

Recognizing that though an increasing number of churches are actually seeking to bring all persons in their neighborhoods into membership without distinction as to race or social status, nevertheless, many churches while morally supporting integration, are failing to implement their stand in terms of positive evangelistic effort, and some churches appear actually to be opposing integration,

The 168th General Assembly

Enjoins ministers and members of our churches

1. To stop talking about having "no problem" in situations where tension does not exist and the problem is therefore concealed,

2. To stop being content with a mere confession of guilt apart from deeds of repentance,

3. To stop pointing the finger of accusation at areas of high tension or conflict,

4. To begin serious, prayerful study where there is no present tension,

5. To bring about in small groups encounters and frank conversations with minority persons of comparable education and experience, and specialists in the field of human relations,

6. To welcome people of all races in the life and work of their churches,

7. To evangelize in the homes of nearby residents without regard to race with the purpose of bringing them into the fellowship of the church.

#### Residential Segregation

Emphasizing that it is the policy and purpose of the Presbyterian Church in the U. S. A. to work for a non-segregated society as well as a non-segregated church;

Noting (1) that in many sections of our country real progress has been made in eliminating segregation in such

fields as employment, transportation, hotel and restaurant accommodations, education, and other public services; (2) that in these same sections residential segregation usually continues to be a major problem; (3) that where residential desegregation has occurred it has nearly always been in older housing areas that tend to change from segregated white to segregated non-white because of the flight of white residents; and (5) that in most communities practically no new homes have been made available to non-white families,

The 168th General Assembly

Calls upon Christians who are contemplating the sale of property to see as of first importance the need of minority families for equal housing opportunities and adequate housing, and to make their houses available to all qualified purchasers without regard to race;

Directs the attention of homeowners to several studies, available from the Department of Social Education and Action, of the effect of non-white purchases on adjacent property values, demonstrating that values do not necessarily decline, and in fact often rise, after such purchases;

Urges sessions to bring Christians together in *covenants of open occupancy* which will stem the tendency toward "panic selling," and stabilize their neighborhoods on a non-segregated basis.

#### Victims of Reprisals

Noting with respect to the Supreme Court decision affecting racial segregation in public schools:

1. That the governments of at least six states have committed themselves with substantial support in public opinion, either to oppose absolutely or to delay as long as possible compliance with the decision;

2. That in some areas of our country groups calling themselves by such names as the White Citizens Councils have formed for the express purpose of using "every lawful means" to maintain racial segregation in all areas of life;

3. That economic pressure, intimidation, social and political pressure are commonly used, while racial violence, bloodshed, and murder are not unknown;

4. That men supporting desegregation have lost jobs, had their mortgages foreclosed, insurance policies cancelled, credit cut off, and wholesale deliveries of goods stopped;

5. That some individuals, both laymen and ministers, of many denominations have taken courageous positions in their churches and communities and have been severely ostracized by friends and even family;

6. That several ministers of the Gospel are known to have been forced out of their pulpits because of statements they had made or positions they had taken relative to this issue;

7. That a significant number of Presbyterian, U. S. A. members have been subjected to indignities, intimidations, beatings, cross-burnings, and harassing litigations,

The 168th General Assembly

Assures members of our presbyteries and churches who may be under persecution of the corporate support of our Church and directs the Stated Clerk to give them encouragement, counsel, and other assistance as he may judge to be appropriate;

Urges Christians individually and corporately to help bear the burdens of their fellowmen under persecution, by sending



gifts of money to Church World Service for the relief of persons designated as "political refugees in our own country."

### Job Discrimination

Noting that discrimination in employment consigns Negroes and other minority persons to the least desirable jobs without consideration of their personal qualifications of training, consideration of their personal qualifications or training,

The 168th General Assembly

Urges Presbyterian employers to take such steps as may be necessary to break the pattern of discrimination in employment;

Urges Christians to give individual and corporate support to employers who have courageously employed Negroes on a non-discriminatory basis, prevailing patterns and attitudes of their community to the contrary;

And urges Christians to give support in the most appropriate ways for a federal Fair Employment Practices law.

### Rights for All

Recognizing the efforts of those responsible persons and organizations that have sought through the courts by legal means to secure constitutional rights for all citizens,

The 168th General Assembly

Urges Christians to give them their prayerful support and to participate in their efforts.

### Corporate Action

Noting that every major denomination has voiced support of the Supreme Court's decisions, but that pressures on individuals and churches at the local level to conform to the prevailing mood have been extreme in many localities;

Being aware that some Christians, both laymen and ministers, have supported the programs of White Citizens Councils and like groups, and a few have assumed positions of leadership in them, and that many Christians are urging ministers not to take positions against segregation;

Acknowledging the impossibility of apportioning degrees of guilt or innocence for a sin that afflicts the whole body of the Church, and that it is the Church's mission to be a prophetic voice of God's Judgment and an instrument of his reconciling grace;

Remembering that the Scripture enjoins us all to "teach and admonish one another" (Col. 3:16), and to "stir up one another to love and good works" (Heb. 10:24), and believing Christians acting corporately and together are stronger in the Spirit than when left to act only as individuals,

The 168th General Assembly

Enjoins presbyteries and, especially, church sessions to consider prayerfully, in the light of the testimony of Scripture for love and justice, the common voice of the Church Universal against racial segregation, and the developments cited above, the corporate response God asks of them in the specific situations in which they find themselves; and

Urges sessions of churches located in communities of racial tension to find ways of bringing Christians and other citizens together in small groups across racial lines to discuss their common problems and goals relative to desegregation.

*(Taken from the Report of the Standing Committee on Social Education and Action to the 168th General Assembly of the Presbyterian Church in the U. S. A., which was adopted on May 30, 1956)*

### AFRICAN METHODIST EPISCOPAL

The AME Church stands upon the principle of human equality and the dignity of man. Though founded by persons of African descent in a protest against race prejudice in the Church of God, it has never refused persons of either its membership or ministry because of race or color.

Today we reaffirm this position and call upon our ministry to actively seek to integrate all persons into the church.

We rejoice that the ecumenical church today is recognizing race prejudice and the resultant disabilities which it imposes when sanctioned by social organizations and governmental agencies as a major sin of our generation.

We pledge to continue to work and pray to do all within our power to hasten the day when every citizen in every part of our great nation can depend upon every department of

government to protect him in the full exercise of each duty and privilege of citizenship.

We recognize the dilemma of our democracy when it urges the duty of all to vote and give civic service while at the same time closes its eyes to murder, economic reprisals, brutality and intimidation against colored people whose only crime was their determination to exercise the right of participation in the government under which they live.

We assure our full support to all lawful agencies working to eliminate this malignant growth upon the body of our democracy.

We deplore the spectacle of law enforcement officers publicly working to develop programs of law evasion and urging resistance to the declared law of the land. We recognize with gratitude the efforts of the President of the United States and persons in all sections of the country and all walks of life who are endeavoring to speed the day when our country will stand forth in deed and fact as one country, indivisible, with liberty and justice for all.

We further deplore the exploitation of racism in national world politics and the unwillingness of both governments and churches to affirm the full rights of every human being, providing equal opportunity and responsibility for each person to become the best possible.

We therefore implore the church at every level and all local, state, and national governments to exert every moral, legal and judicial influence to implement the Christian Ethic of Brotherhood and the World declaration of Human Rights. *(Text of statement issued by Council of Bishops at the 35th Quadrennial AME General Conference at Miami, Fla., May, 1956)*

### THE METHODIST

The teaching of our Lord is that all men are brothers. The Master permits no discrimination because of race, color or national origin.

The position of The Methodist Church, long held and frequently declared, is an amplification of our Lord's teaching "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and his character. To deny that position of honor because of the accident of his birth is neither honest democracy nor good religion." (The Episcopal Address, 1952 and 1956)

There must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice whether by conference structure or otherwise in The Methodist Church be abolished with reasonable speed. The growing spirit of brotherhood throughout the church strengthens our confidence that, under the leadership of the Holy Spirit, we will continue to go forward.

There is a changing racial climate in our world, largely growing out of the teachings of the Christian church. The conscience of society has become increasingly sensitive regarding racial discrimination and injustice. Methodists unite with people of all lands and all faiths in a determined effort to eliminate these unchristian practices. We look to the ultimate establishment of a truly Christian society.

The decisions of the Supreme Court of the United States relative to segregation make necessary far-reaching and often difficult community readjustments throughout the nation. We call upon our people to effect these adjustments in all good faith, with brotherliness and patience. In doing this all racial groups must be willing to admit their imperfections and seek to correct them. Let these things, however, be done in love lest the cause of Christ suffer at our hands.

It is our desire to accomplish the realization of Christian brotherhood and full participation by all in every aspect of the church's life. We join other people of good will around the world in moving toward the day when all races shall share richly without discrimination or segregation in the good things of life. Therefore, we resolutely go forward with the work begun with respect to race relations in the church and in our world.



# LOCAL WORKSHOPS – A NEW SERVICE

(of the Department of Racial and Cultural Relations)

## Introduction

The term "local workshop" is used here to define a meeting of persons within a commuting area for one to three consecutive days to work together on human relations problems which they face and wish to deal with together. The specific area of concern is that of racial and cultural relations within the broader framework of human relations problems. This would also encompass relations between Christians and Jews.

The idea of a local workshop as an instrumentality for cooperative interdenominational study and concern was discussed by the Program Committee of the Department of Racial and Cultural Relations and the recommendations of this committee were passed to the Executive Committee. With its approval of the idea the Executive Committee made recommendation to the General Committee of the Department. After thorough examination of the idea the General Committee approved the matter and referred it to the Interdenominational Staff Committee of the Department for elaboration, planning and execution. This last-named committee has given its counsel and suggested a framework within which a prospectus for the servicing of local workshops might be developed by the staff of the Department of Racial and Cultural Relations. This document, therefore, presents certain basic information about this new service. Since this is the formative period of providing this specialized service, your counsel and suggestions will be most helpful.

For eight years the Interdenominational Committee for Cooperative Work in Race Relations through the Department of Racial and Cultural Relations has sponsored and executed institutes on a regional basis for the purpose of assisting local leaders to work more effectively in their communities toward the improvement of racial and cultural relations. Some 700 lay leaders, social workers, ministers and others have attended one or more of these institutes. Every state is represented among the former delegates including literally hundreds of cities. Many of these former delegates to an institute have been and are now involved actively in the improvement of human relations in their respective communities.

During approximately this same eight-year period most of the Protestant denominations have adopted clear policy statements calling for a racially inclusive fellowship and employment without regard to race in their organizational structures. A number of the denominations have made definite and noteworthy progress toward employment patterns without regard to racial or cultural background. Also, research has shown that as our population increases in its mobility, many churches have, for the first time, had the opportunity to accept and have accepted, fellow worshippers without regard to race.

Nevertheless, the social heritage of segregation and of wanting to maintain this separation still remains with our Protestant churches. This is termed a social heritage because it is a social characteristic of the churches which, for the most part, has been inherited by the present generation of Christians rather than initiated by them. This is a customary practice since few churches have regulations requiring segregation. While there is no doubt that a number of all-white churches wish to perpetuate this pattern of segregation, on the other hand, it is inaccurate to assume that just because a church is all-white in membership now, it therefore, *wants to remain so*. Likewise, there is no doubt that a number of all-Negro congregations prefer their present segregated status. On the other hand, it is just as inaccurate to assume therefore that because a church membership is all-Negro now, it *wants to remain so*.

It seems, therefore, that it is just at this point that a challenge to the present generation of Christians becomes quite clear. There must be a basic facing of the facts *by local churches*. The primary challenge is to make a clear and well publicized commitment to a fellowship without regard to

race. This is a challenge even to churches in the all-white residential areas which are racially integrated or in process of change in racial composition.

A second challenge to the local church is to become in fact racially inclusive in its ministry and fellowship. This is an immediate challenge to those churches located in a racially integrated community or where the population is undergoing racial changes.

Another challenge to local churches is to employ persons without regard to race in all positions, such as pastors, religious educators, church visitors, etc. Local pulpit committees and denominational personnel officers at the state levels are key persons in this area.

Still a fourth challenge to local churches is the provision of housing on a non-discriminatory and non-segregated basis. This challenge rests upon the relationship between racially inclusive membership and non-segregated housing patterns. Until the pattern of segregated housing, sometimes covering wide areas of a city, can be changed, the geographic situation will make it difficult to develop racially inclusive churches. People tend to go to a neighborhood church, especially if they have children of Sunday School age; a non-segregated housing area offers greater opportunity for an integrated church.

These four challenges are not designed to limit the purposes for which this new service is available. When a group of local churches wishes to face human relations problems in their community and of a racial nature through the workshop method, they are invited to request this service.

## An Approach

To aid the churches in meeting these challenges it is proposed that state and local councils of churches, councils of church women, councils of youth groups and denominational groups hold short-term workshops in local communities.

Such a project would appropriately be initiated by a local council of churches, or by a local denominational group which would involve other denominations. It will be important for the workshop to include a high percentage of representative leaders from local churches for the purpose of:

1. Considering the problems identified by a committee working in advance of the workshop date.
2. Facing the problem of segregation as it affects the practices of the churches.
3. Facing the roles which Protestant churches may play in the improvement of human relations to their own communities and with special reference to racial minority group persons.
4. Developing and fostering good communication so that together local churches may more effectively work on this problem.

A number of different workshop type approaches might be used to set in motion an effective community process. Perhaps the most effective is the workshop which is devoted exclusively to a limited and specific theme such as "Our Churches and Race Relations." Another approach would be to deal with two or three aspects of Christian life and work such as race relations, international affairs and economic life.

## What might a three-day workshop include?

A typical three-day workshop program might be built in the following manner: (1) A pre-workshop committee should be set up. (2) A problem census could be initiated at least three months before the convening date of the workshop. (3) This committee should examine the data and classify it into two or three broad areas of problems within which more



specific problems could be placed for consideration by the workshop. (4) In addition to other specific local problems in a given community, there should be included the problem of what is to be the strategy of the churches in this community in facing the *facts* and the *myth* that all churches with exclusively white (or Negro) members *want* to remain white (or Negro)?

Conceivably, these three areas might be: (1) The churches and the segregated residential patterns; (2) What can the churches do together as a strategy to meet the problems? (3) How do you begin to develop an inclusive Christian fellowship in the church in fact, where the community population makes it possible? Or, again the problems might fall into three other classifications as follows: (1) What are the facts about segregation or desegregation in our churches? (2) What can we do together to alter the facts? (3) How can we dispel the myths about segregation or desegregation in our churches?

The actual procedure of the workshop might begin with a morning plenary session. On the first day this session might be relatively longer in order to: (1) Share with the delegates the work of the pre-workshop committee. (2) Gather any additional problems that should be in the picture. (3) Make any necessary adjustments in scheduling for the duration of the workshop.

The first two mornings could begin with a plenary group meeting for sharing and reactions. The smaller work groups which meet during the last part of the morning and for about two hours in the afternoon can, in this way, share their work with the larger group and receive reactions from members of the larger group. The convening of evening sessions could be largely determined and planned by the delegates.

The third day could be planned somewhat as follows: (1) On the final day, the first part of the morning (about 45 - 60 minutes) could be devoted to the small work group meetings to conclude their work and prepare to share their summary findings with the total group. (2) The last part of the morning on the final day (1¼ - 1½ hours) could be devoted to hearing reports, focussing the sense of the workshop on the problems dealt with, recommendations for any further study and the planning for follow-up.

### What can be done in a one-day workshop?

A one-day workshop might have as its major goal, the discovery and definition of problems as supplied by the workshopers. (A three-day workshop could then be planned later to consider the problems.) In any case one specific and rather limited topic should occupy the attention of the workshop. In view of the general need for a community-wide strategy among Protestant churches the following might be phrased and set as a working problem: Do the exclusively white (or Negro) memberships of churches want to remain white (or Negro)? To what extent is this a myth or a fact? Where and how can our churches take hold of this aspect of the problem?

This type of workshop would require a skilled leader who would draw out the problems inherent in the subject from the group. Well informed resource personnel should be available but their contributions should relate mainly to the problems as set by the group. If the size of the group permits it to remain together, with the possible exception of a short period for ad hoc small work groups as needed, it would facilitate greater over-all satisfaction with the procedures and results. The numerical size and the needs of the group at the time will determine the point at which it should be encouraged to go into smaller group sessions.

The last half of the morning and the entire afternoon could be used for the work sessions with a one-half hour break for refreshments in the middle of the afternoon.

The evening session could profitably hear brief reports from the working groups and give general advisory direction to a continuing committee for follow-up action.

### Local Resources

Resources for these local workshops would, of course, come from the local, state, regional or national areas. Resource personnel may be available at the following points on or near the local level:

1. Councils of churches.
2. Regional and state denominational representatives resident in the area.
3. Municipal committees or commissions on human relations.
4. Community Welfare Councils.
5. Appropriate departments of nearby colleges and universities.
6. Branch offices of agencies\* such as:
  - a) National Urban League, 1133 Broadway, New York, New York
  - b) Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York, New York
  - c) National Association for the Advancement of Colored People, 20 West 40th Street, New York, New York
  - d) National Conference of Christians and Jews, 43 West 57th Street, New York 19, New York
  - e) Southern Regional Council, 63 Auburn Avenue, NE, Atlanta, Georgia

### National Resources

As earlier indicated, the denominations, through the Department of Racial and Cultural Relations have sponsored and assisted in the support of regional institutes. Most of these resources are now being made available for the local workshops as they are initiated, sponsored and executed by state and local councils of churches, councils of church women, councils of youth groups, denominations or by several local churches where there is no council instrumentality available.

The Department of Racial and Cultural Relations is therefore able to consider this expanded service to these church bodies and religious groups in the following form:

1. Full consultation (face to face, telephone or by letter as circumstances permit) in considering the need for, the timing of and the plans for a local workshop.
2. Assistance in securing help from denominational social action executives and other capable individuals who may be able to serve as resource persons for the workshop.
3. Whenever possible, supply a staff person from the Department, if needed, to serve as a resource person for the workshop without charge.
4. Supply free printed materials as stock permits without charge and materials for which there is a charge at cost price when requested on consignment.
5. Continued face to face consultation as needed in any follow-up plans.

It would be most helpful if the planning of the workshop were to include a built-in evaluation process. The following is suggested from the point of view of rendering a service:

1. A post-meeting reaction to be solicited on paper at the end and from all who attend a given workshop.
2. A post-meeting evaluation by the planning group 30 - 60 days after the convening of the workshop. This might be a discussion of follow-up plans and ought to include a one-page form response geared to the improvement of the service.

If you have questions about this new plan of service and how you may make maximum use of it will you please write to either:

J. OSCAR LEE, Executive Director

or

ALFRED S. KRAMER, Associate Executive Director  
Department of Racial and Cultural Relations  
297 Fourth Avenue  
New York 10, New York

\* Some of the agencies will provide pertinent free printed materials for purposes of local conferences and workshops.



In this spirit, we recommend the following:

1. That the institutions of the church, local churches, colleges, universities, theological schools, publishing agencies, hospitals, and homes carefully restudy their policies and practices as they relate to race, making certain that these policies and practices are Christian.

2. That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination on the basis of race, color, or national origin. That parents, teachers and others who work with children and youth help create attitudes which make it easy to live in harmony with those of other races.

3. That Methodist churches in changing neighborhoods, rather than seeking new locations, early prepare their people to welcome into their fellowship all races as they become a part of their community.

That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge that responsibility without regard to race, color or national origin.

4. That bishops, district superintendents, pastors, and lay leaders seek ways for the implementation of better fraternal relations between the Central Jurisdiction and other jurisdictions where they are adjacent by closer cooperation at annual and district conferences and at local church levels.

5. That Methodists at national and international meetings of the church make provision for equality of accommodations for all races without discrimination or segregation.

6. That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all the activities of the church.

*(Adopted by the General Conference, Minneapolis, Minn., 1956)*

The Methodist Church . . . took two historic steps toward racial integration within its vast membership.

Delegates to the quadrennial general conference adopted a policy statement urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

They also approved a constitutional amendment intended to speed up the transfer of local churches from one annual conference to another and the transfer of annual conferences (groups of churches) from one of the six big jurisdictions to another.

Although the Methodist Church has officially denounced racial discrimination in the past, its policy statements have had little effect because of the organizational structure, which included the all-Negro Special Jurisdiction, overlapping the five geographic jurisdictions. Machinery for transfer of a Negro church out of its own conference or jurisdiction was too slow and cumbersome to be practical.

The delegates' action (on May 2) means that the Methodist Church is telling its own people and the rest of the world that it will "go resolutely forward toward the day when all races shall share richly without discrimination or segregation in the good things of life."

And it means that, if the amendment is ratified by two-thirds of the 132 individual conferences, the racial barriers of the Central Jurisdiction framework will begin to fall. . . . *(New York Herald-Tribune, May 3)*

## CONGREGATIONAL CHRISTIAN CHURCHES & EVANGELICAL AND REFORMED

The Council for Social Action of the Congregational Christian Churches has received a grant of \$31,480 from the Fund for the Republic for educational work in race relations, it was announced (on May 25) by Dr. Ray Gibbons, executive director of the Council.

The grant covers a two-year period and will be administered

jointly by the Council for Social Action and the Commission on Christian Social Action of the Evangelical and Reformed Church.

In explaining the type of work they hope to carry out Dr. Gibbons pointed out that "We are convinced that there is more support among church members for obedience to the Supreme Court ruling on segregation than is at present apparent. We hope to find ways of encouraging such favorably disposed individuals to become more vocal and more active in asking for honest efforts to implement the decision of the Supreme Court. . . .

A unique feature of the proposed plan to be carried out by the two church groups is that the major part of the work is to be done by women. The churches propose to employ one white woman and one Negro woman who can work effectively with small informal groups and on a person-to-person basis and who can also find ways of increasing communication between white and Negro sections of communities in the South.

Under present plans the work will be concentrated in North Carolina and Virginia.

The Congregational Christian Churches and the Evangelical and Reformed Church have been active in race relations work for a number of years. Outstanding among their various projects have been the scholarship programs for Negro and Indian students, institutes and other educational programs in race relations, research and preparation and distribution of authoritative material on the subject.

The Evangelical and Reformed Church and the Congregational Christian Churches are scheduled to unite in June, 1957 to form the United Church of Christ, which will be the seventh largest Protestant denomination.

*(News Release from Office of Communication, Congregational Christian Churches, May 25)*

## EMPLOYMENT PATTERNS

A Negro has been called to an all-white congregation for the first time in the 98-year history of the United Presbyterian Church.

Virgil P. Cruz, 26, who graduates May 17 from Pittsburgh-Xenia Theological Seminary . . . will become minister of Hebron United Presbyterian Church, 20 miles southeast of Glens Falls, N. Y.

Mr. Cruz preached for the Hebron congregation several times. . . . As the pulpit is vacant he became a candidate for the pastorate. The congregation recently voted unanimously to call him and he has accepted, . . .

*(Religious News Service, April 23)*

The United Lutheran Synod of New York and New England assigned a white pastor to a Negro church and received a Negro congregation into membership in what was described as "an accelerated program of integration." . . .

The Rev. Robert Tage Neilssen of Brooklyn, N. Y., was ordained and assigned to the Church of the Transfiguration in New York City's Harlem section. He is the first white clergyman called as pastor of a Negro congregation in the synod's history.

An all-Negro independent Methodist congregation at Roxbury, Mass. became a synod member. It will be known as All Saints Evangelical Lutheran church. . . .

*(Religious News Service, May 31)*

A Negro clergyman has accepted an invitation to become pastor of the Sixth United Presbyterian church, an all-white congregation on Chicago's South Side.

Officials of the church, in making the announcement . . . said Dr. A. L. Reynolds, Jr., was given the pastorate to persuade Negro residents in the area to join the congregation. . . .



Dr. Reynolds is a graduate of Rust College, Holly Springs, Miss., and did graduate work at Tuskegee Institute.  
(*Norfolk Journal and Guide*, May 19)

Rev. Joseph R. Washington, the first Negro to become minister of an all-white congregation in Maine, held his first services at the two churches at Newfield and Westfield. About 80 of the total of 100 members in the two churches heard the 25-year-old native of Madison, Wis., speak.  
(*Jet Magazine*, June 14)

## NORTH CAROLINA REPORTS

In its long-awaited report, the Advisory Committee on Education (North Carolina) recommended that the state legislature be called into special session this summer to submit two proposed constitutional amendments to the people.

One proposed amendment would authorize the legislature to provide tuition grants for education in non-sectarian schools for children who were assigned against their wishes to a mixed school.

The other would authorize any local school district, by a majority vote, to suspend the operation of the public schools in that district. . . .

The report was based on the theory that separate schools can be maintained through racial preference and administrative measures. It was said to be strongly pro-segregation in wording. At the same time, it said:

"The decision of the Supreme Court of the United States, however much we dislike it, is the declared law and is binding upon us." . . .

"We advise," said the report, "that each local school unit recognize honestly and in good faith that although there is no legal barrier to the admission of Negro children and white children to the same school, nevertheless, the children of one race should do better in a public school with children of the same race."

The committee noted that North Carolina's public school system was built on the "foundation stone" of segregation and the foundation has now been destroyed by the court decisions. The problem "is to build a new system out of the Supreme Court's wreckage of the old." The new system, it added, will be built "on a new foundation—a foundation of no racial segregation by law, but assignment according to natural racial preference and the administrative determination of what is best for the child." . . .

Besides recommending the proposed constitutional amendments, the report asked the legislature to adopt "a strong resolution of protest" to the "shocking invasion by the U. S. Supreme Court of the rights which have been reserved to the States, to Congress and to the people as a foundation stone of our democratic republic."

(*Southern School News*, May, 1956)



PREJUDICE IS AN OPINION  
WITHOUT ANY VISIBLE  
MEANS OF SUPPORT.

## TRAINING OPPORTUNITIES

**Eight Annual Interdenominational Institute on Racial and Cultural Relations**, McCormick Theological Seminary, Chicago, Illinois, July 30 - August 3.

This institute seeks to serve the practical needs of the Protestant churches as they move toward the realization of non-segregated churches in non-segregated communities.

**A Workshop in Human Relations**, Pennsylvania State University, University Park, Pennsylvania, July 2 - August 10.

The purpose is to help individuals to develop the understandings, skills, and attitudes needed in attacking the many problems in human relationships.

**Workshop on Human Relations and Intergroup Education**, Syracuse University, Syracuse, New York, July 2 - August 10.

The workshop is for teachers, school administrators, and community workers. The purpose is to assist its members in developing specific programs to promote good intergroup relations.

## READING REFERENCES

**Social Problems**, by T. Lynn Smith and associates, published by Crowell Co., New York, N. Y., 1955 - \$4.75.

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**The Sweet Flypaper of Life**, by Roy DeCarava and Langston Hughes, published by Simon and Schuster, New York, N. Y. — \$1.00.

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